

MOULOOD AND THE SHARIAH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلى على رسوله الكريم

INTRODUCTION

WHAT IS IBAADAT

IBAADAT (WORSHIP) IN ISLAM is restricted to only ritual acts, practices and customs of worship which were taught by Rasulullah (ﷺ) and practised by his noble Companions and the illustrious personalities of Islam in the initial three eras of Islam known as Khairul Quroon (Noblest Ages).

Irrespective of the appeal and beauty any act/practice of apparent worship may possess, it will not be Ibaadat in Islam if it has no basis in the Sunnah of Rasulullah (ﷺ) – and the concept of the Sunnah is what was known, understood, practised and propagated by the Sahaabah, Taabieen and Tab-e-Taabieen in the period known as Khairul Quroon. Thus, if anyone insists on performing Salaat at sunrise, midday (Zawwaal) and sunset, it will not be said that such performance is Salaat. It will be a haraam bid'ah (innovation) notwithstanding its external form of Salaat. If someone fasts on the Days of Eid, such fasting will not be Ibaadat, but will be haraam bid'ah, the consequence of which is nothing but the Fire of Jahannum. Since these acts which are in conflict with the teachings of Rasulullah (ﷺ), they will not be classified as Ibaadat notwithstanding their external forms of worship.

If someone performs four raka'ts 'Fardh' for Fajr instead of the commanded two raka'ts, such performance will not be Ibaadat irrespective of the beauty of the external form of the act. It will be a haraam bid'ah.

The customary practices of Moulood/Meelaad have to be examined on this criterion of the Shariah. Did Rasulullah (ﷺ) teach the observance of Moulood? Did the Sahaabah, the Taabieen and Tab-e-Taabieen observe Moulood? If they had observed this custom, undoubtedly, it will be classified as Ibaadat. If they did not, it will not then be Ibaadat. The articles in this brief booklet will show that with the accompaniment of many evil and haraam factors, the custom of Moulood is haraam and bid'ah. It has no support in the Qur'aan and Hadith. It is an utterly baseless custom which has no relationship with Islam.

MOULOOD AND THE SHARIAH

By
(Mujlisul Ulama of South Africa)

OBEDIENCE TO ALLAH AND HIS RASOOL (ﷺ) IS IBAADAT

(O Believers! Obey Allah, and obey the Messenger. . .)

THE SOURCES OF ISLAMIC Law (the Shariah) are four, viz.,

- I. The Qur'aan
- II. The Sunnah
- III. Ijmaa' or the Consensus of opinion of the Jurists
- IV. Qiyaas or the Analogical reasoning process of the Jurists of Islam.

The abovementioned four PRINCIPLES constitute the basis of Islamic law. If any act or practice is substantiated or proved on the firm foundations of the abovementioned four Principles of the Islamic Shariah then such an act or practice constitute ISLAMIC LAW and as such is the DIVINE LAW of ALLAH, and no member of the Ummah has the right to reject such an act or practice. On the other hand if any act, practice or custom conflicts with the four abovementioned Principles or if any act or practice cannot be substantiated on the basis of the four Islamic Principles of the Shariah then it will stand condemned in the Eyes of the Shariah and as such it will have to be rejected as a bad innovation . . . an evil introduction into the Deen of Allah.

The custom of Meelaad as celebrated nowadays cannot be substantiated on the basis of the four Principles of Islamic Law. It is an absolute necessity to prove conclusively that this custom of Meelaad in its present form of prevalence is sanctioned by any of the Principles of Islamic Law before it (this custom) could be accorded an Islamic status. Insha'Allah, in this article it shall be proved that the prevailing customary celebrations of Meelaad have no Islamic status whatsoever and these constitute gross transgression of Allah Ta'ala's Law because they (these forms of Meelaad celebrations) have been innovated into the Deen of Islam.

Allah Ta'ala says in the Holy Qur'aan:

“Then, We have established you on a Shariah (Law-Path) with regard to affairs. Therefore follow it (this Shariah) and do not follow the desires of those who do not know.”

Allah Ta'ala commands in this verse of the Holy Qur'aan total submission to His Law. This verse of the Holy Qur'aan emphatically prohibits the following of any practice or custom which is not sanctioned by the Shariah. Any custom which has no basis in the Shariah is described by Allah Ta'ala in this verse as “the desires of those who do not know”. Further in this article it shall be shown that these Meelaad celebrations of today have no sanction in the Shariah of Allah Ta'ala.

Elsewhere in the Holy Qur'aan Allah Ta'ala states:

“What! Have they partners who have ordained for them such things of which Allah has not granted permission?”

This verse of the Holy Qur'aan clearly deprecates any introduction of practices and customs within the Deen. Only such customs and practices have the favour of Allah for which there exist Divine Sanction. Insha'Allah, it shall be shown that the customary Meelaad celebration was not ordained by Allah or His Rasool (ﷺ), but was an un-Islamic innovatory practice which crept into the Ummah with the aid of such persons who had no love for the Deen.

In another verse of the Holy Qur'aan Allah Ta'ala says:

“Whatever the Rasool brings to you, accept it. And, whatever he (the Rasool) forbids you of, abstain from it.”

Insha'Allah, it shall be proved that this custom of Meelaad was not given to us by our Nabi (ﷺ) nor was it ever practised by the beloved Sahaabah of our Nabi (ﷺ). Furthermore, it shall be proved that this custom did not exist among Muslims for a full six centuries after the demise of our Nabi (ﷺ).

Muhaddith Hadhrat Qaadhi Thanaa-ullah (rahmatullah alayh) narrates the following Hadith:

“Verily, a statement is not accepted if not practised upon it. And, a statement and a practice are not accepted without a sincere intention. And, the statement, the practice and the niyyat (intention) are not accepted if they are not in accord with the Sunnah.”

(IRSHAADUT TAALIBEEN)

Hadhrat Gauthul Azam Sayyid Abdul Qadir Jeelani (rahmatullah alayh) states:

“A statement without practice is not accepted. Nor a practice without sincerity and without the correct Sunnah (method).”

(FATHE RABBAANI)

Hadhrat Sufyaan Thauri (rahmatullah alayh) states:

“A statement, an act and an intention is only in order if these are in conformity with the Sunnah.”

(TALBEESE IBLEES)

Hadhrat Ahmad Bin Abul Hawari (rahmatullah alayh) said:

“The deed of a person is null if he practises it without following the Sunnah.”

(AL-I'TISAAM)

From the foregoing statements it will be clear that an action will be described as Islamic only if it is executed in conformity with the Sunnah of our Nabi (ﷺ) and the Sunnah of his Sahaabah (radhiyallahu anhum). We have included here the Way of the Sahaabah in the Sunnah because our Nabi (ﷺ), himself described the Way of the Sahaabah as ‘the Sunnah’, and commanded strict obedience to the Sunnah of his Sahaabah (radhiyallahu anhum). Hence, the Holy Messenger of Allah (ﷺ) said:

“Regard my Sunnah and the Sunnah of my righteous Khulafaa as obligatory upon you.”

With regard to the Sunnah of Rasulullah's (ﷺ) Sahaabah, the Messenger of Allah (ﷺ) said:

“Those who live after me will witness much controversy. Therefore, my Sunnah and the Sunnah of the pious and righteous Khulafaa are incumbent upon you. Hold firmly onto it. Cling to it (the Sunnah) with your jaws. Beware of innovation. Every new thing (i.e. new practice introduced as part of the Deen) is an innovation (Bid'ah). And every Bid'ah (innovation) is error manifest.”

(TIRMIZI, IBN MAJAH, ABU DAWOOD)

In explaining this Hadith, Mullah Ali Qaari (rahmatullah alayh) said that Rasulullah (ﷺ) commanded obedience to the Sunnah of the Khulafaa after him because they (Rasulullah's Khulafaa) only acted in accordance with the Sunnah of Rasulullah (ﷺ). This is stated in Mirkaatul Mishkaat.

Now, this custom of Meelaad is not to be found anywhere in the Holy Qur’aan. Allah Ta’ala has not commanded this customary Meelaad celebration. Neither can any substantiation for it be found in the Hadith of our Nabi (ﷺ), nor in the practices of the noble Companions of Rasulullah (ﷺ). No one can deny the great and true love which the Sahaabah had for our Nabi (ﷺ). Is there any person who can claim greater love for Rasulullah (ﷺ) than the Sahaabah? Can any person claim that he has understood the Qur’aan and the Ahaadith better than the great and learned Sahaabah of our Nabi (ﷺ)? Can any person claim that the Sahaabah did not know how to manifest their love for Rasulullah (ﷺ), and that Muslims of nowadays know how to manifest love for Rasulullah (ﷺ)? Now let us ask: What is the reason for celebrating Meelaadun-Nabi? Whatever answer the upholders of the customary Meelaad will give we shall say that, that very same reason existed during the time of the noble Sahaabah. Yet, despite its existence the Sahaabah of our Nabi (ﷺ) did not keep Meelaadun Nabi celebrations. The love of the Sahaabah for Rasulullah (ﷺ) is indisputable. The Sahaabah had greater cause for rejoicing at the birth of Rasulullah (ﷺ). The Sahaabah had greater cause than us for the manifestation of their love for Rasulullah (ﷺ). The Sahaabahs had greater cause to commemorate the Holy Birth of our Nabi (ﷺ) than us. Yet, not a single Sahaabi ever initiated or celebrated Meelaadun Nabi. This custom was unknown to the Sahaabah, and it was unknown to the Tabieen (the followers of the Sahaabah). The great Jurists of Islam did not initiate this practice. They celebrated no Meelaadun-Nabi. In fact for a full six hundred years after our Nabi (ﷺ) this custom was not in vogue among Muslims. Surely if this custom had any merit in it the great and beloved Sahaabah of our Nabi (ﷺ) could not have overlooked it. If this custom had any Islamic significance surely, the great Fuqahaa (Jurists) and the Muhadditheen would not have shunned it. How is it possible that a custom which was originated and introduced into the Deen six centuries after our Nabi (ﷺ) could be accorded Islamic status and assigned the category of near-compulsion)?

WHAT IS MOULOOD OR MEELAAD?

THE ORIGATION OF MEELAAD CELEBRATION

The History of Islam is fourteen centuries old. But the history of Meelaad celebration is seven centuries old. The Golden ages of Islam – the era of

Rasulullah (ﷺ), of the Sahaabah, of the Taabieen, and of the Tabe-Taabieen (Quroone Thalaathah) had long passed, yet the custom of Meelaad was not initiated. Six centuries after our Nabi (ﷺ) an irreligious ruler initiated this custom in the city of Mosul. Imaam Ahmad Bin Muhammad Bin Bisri Maaliki (rahmatullah alayh) writes in his Kitaab, AL-QOULUL MU’TAMAD:

“Allaamah Muizzuddin Hasan Khwaarzimi (rahmatullah alayh) states in his Kitaab:

‘The Ruler of Irbal, King Muzaffar Abu Saeed Kaukari, was an irreligious king. He ordered the Ulama of his time to act according to their opinions and discard the practice of following any of the Math-habs. A group among the learned men inclined towards him. He (this king) organized Moulood sessions during the month of Rabiul Awwal. He was the first of the kings to have innovated this practice.’”

(AL-QOULUL MU’TAMAD)

This irreligious ruler squandered vast sums of public funds in the organization and upkeep of these celebrations which had no sanction in Islamic Law. Allaamah Zahbi (rahmatullah alayh) – died 748 Hijri- says:

“Every year this ruler spent three hundred thousand (from the Baitul Maal) on Moulood celebrations.”

(DOULUL ISLAM)

So, this practice of Moulood was originated by irreligious people. In the year 604 Hijri this king, Muzaffaruddin Koukari, introduced this custom with the aid of some learned people whose purpose was to gain the wealth and honour of this world. A notable and a prime instigator in the origination of this custom was one Molvi Amr Bin Dahya Abul Khattab who died in the year 633 Hijri. He was a great supporter of the worldly and irreligious king of Irbal who introduced this custom. The evil character of this irreligious learned man is a fact upon which there exists unanimity among the great and pious learned men of Islam. Hafiz Ibn Hajar Askalaani (rahmatullah alayh) says about this Molvi who was responsible to a great extent for the innovation of Moulood customs:

“He was a person who insulted the Jurists of Islam and the pious learned men of former times. He had a filthy tongue. He was ignorant, excessively proud, possessed no insight in matters pertaining to the Deen and he was extremely negligent as far as the

Deen was concerned.”

(LISAANUL MIZAAN)

Hafiz Ibn Hajar Askalaani (rahmatullah alayh) further adds:

“Allaamah Ibn Najjaar (rahmatullah alayh) said:

‘I have witnessed unanimity of opinion among the people as to him (this irreligious Molvi), being a liar and an unreliable person.’ ”

(LISAANUL MIZAAN)

Every unbiased Muslim will realise from the foregoing discussion that the Mouloud custom was introduced by evil men and given prominence by evil men. Islamic History bears testimony to this fact. Right from its inception all the great and pious Ulama and Jurists of Islam have condemned this innovation and have warned against participation in these un-Islamic functions. There exists consensus of opinion among the true learned Ulama of Islam that the customary Meelaad functions are not permissible.

Our Nabi (ﷺ) has warned against the introduction of customs into the Deen of Islam. Said our Nabi (ﷺ):

“Whoever introduces into this Deen of ours something which is not of it, is condemned.”

The Sahaabah of our Nabi (ﷺ) had great detestation for any new custom which tried to raise its head in the Deen. The Sahaabah did not tolerate in the least bit any new form of worship or custom which anyone desired to bring into the Deen.

We shall illustrate the detestation for innovation which the Sahaabah had, with a few examples:

- 1) A man sneezed in the presence of Abdullah Ibn Umar (radhiyallahu anhu) and said:

الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Abdullah Ibn Umar (radhiyallahu anhu) immediately rebuked this person and said that our Nabi (ﷺ) taught us to recite:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

when we sneezed. This Hadith has been narrated by Tirmizi.

The point which we have to ponder here, is Abdullah Ibn Umar’s rebuke

because this man recited after the words . In reality the recital of the sentence: is an act of merit. The more we remember Rasulullah (ﷺ) the more thawaab we get. In fact, we have been commanded to constantly offer salutations to our Nabi (ﷺ). However, despite this, Hadhrat Abdullah Ibn Umar (one of the great Sahaabah) rejected this form of recitation after one has sneezed. And, the reason as explained by Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) was that this formula was not taught to us by Rasulullah (ﷺ).

- 2) “Hadhrat Abdullah Ibn Masood (radhiyallahu anhu) was informed of a group of people who sat in the Musjid after Maghrib Salaat. One among them would say: ‘Recite Allahu Akbar so many times; recite Subhaanallah so many times; and recite Alhamdulillah so many times!’ The group would then do as was instructed (by its leader). Abdullah Ibn Masood (radhiyallahu anhu) arrived at the Musjid and when he heard what they were reciting he said: ‘I am Abdullah Ibn Masood. I take oath by Allah besides whom there is no object of worship, that you have innovated a dark Bid’ah, or you are regarding yourselves superior to the Companions of Muhammad (ﷺ).’ ”

(AL’ITISAAM and MAJAALISUL ABRAAR)

The point to note here is that these people were merely reciting Takbeer and glorifying Allah Ta’ala with Tasbeeh and Tahmeed. Now we ask: What is wrong in reciting Alhamdulillah? What is wrong in reciting Subhaanallah? Why did Abdullah Ibn Masood (radhiyallahu anhu) who was among the great Sahaabah of our Nabi (ﷺ) describe the reciting of Takbeer, Tahmeed and Tasbeeh of this group as a “dark Bid’ah”? The only reason is that the form, the manner in which this group was reciting the greatness of Allah was not taught by our Nabi (ﷺ). The Sahaabah did not recite the praises in the way this group did, hence it was regarded as a dark and evil innovation by such a great and learned Sahaabi as Abdullah Ibn Masood (radhiyallahu anhu).

- 3) “Ibn Masood (radhiyallahu anhu) heard that some people gathered in the Musjid and were reciting Laa-ilaaha ilallah and Durood Shareef aloud. He went to them and said: ‘This (way of recital) was non-existent during the time of the Nabi (ﷺ). I regard you as innovators’. Ibn Masood (radhiyallahu anhu) repeated this over and over until these people were ejected from the Musjid.”

It must be noted here that these people were only reciting Laa-ilaaha il-lal-lah and Durood Shareef, and both these are acts of Ibaadat of a very high order. Despite this, Hadhrat Ibn Masood (radhiyallahu anhu) had these people ejected from the Musjid and described them as innovators because they were reciting these two forms of Thikr in a manner not taught by our Nabi (ﷺ) and in a manner not practised by the noble Sahaabah of Rasulullah (ﷺ). Further, Hadhrat Ibn Masood (radhiyallahu anhu) said:

“This method was not in vogue during the time of Rasulullah (ﷺ)”.

This statement of Hadhrat Ibn Masood (radhiyallahu anhu) clearly means that if a form of worship was not instructed by our Nabi (ﷺ) then it will be a Bid’ah. If the Sahaabah did not entertain any new systems or new ways of worship then we have no right whatsoever of introducing into Islam any new way or form of worship.

- 4) “Mujahid says that Urwah Bin Zubair and himself entered the Musjid and saw Abdullah Ibn Umar (radhiyallahu anhu) sitting near to the room of Aishah (radhiyallahu anha). Some people in the Musjid were performing the Duhaa prayers (the Salaat which is performed sometime after sunrise). We asked Ibn Umar (radhiyallahu anhu) about the Salaat being performed by these people. He replied that it was a Bid’ah innovation.”

(BUKHARI – MUSLIM)

It should be remembered that Salaatud-Duhaa has been narrated by many Sahaabah. It is an act of Ibaadat which carries considerable reward. We are encouraged to perform this Salaat. The great pious men of Islam hardly omit this Salaat. However, despite this fact, Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) described the Duhaa Salaat of this particular group of people as Bid’ah. The reason for branding it as Bid’ah is the fact that these people originated a new method of performing this prayer. They congregated and performed this Salaat conspicuously in the Musjid, and this method of performing it in congregation form was not instructed by our Nabi (ﷺ).

Many such examples could be cited to illustrate the dislike which the Sahaabah of our Nabi (ﷺ) had for innovation. If the practice of innovation was tolerated in Islam there would be no pure Islam left. However, Allah Ta’ala has blessed this Ummah with righteous and steadfast Ulama who

diligently defended the pure Deen of Allah through this long corridor of fourteen centuries against the onslaught of innovation.

TO REGARD A MUSTAHABB OR A PERMISSIBLE ACT AS COMPULSORY IS BID’AH SAY-YIAH– EVIL INNOVATION

The Islamic Law Books state unambiguously that to regard something which is either Mubah (permissible) or Mustahabb (preferable and meritorious) as Waajib (compulsory) is in fact Bid’ah Say-yiah or an evil innovation which has to be shunned. To assign anything to a category other than prescribed for it by the Shariah is tantamount to rejection of the Law of Allah, for Allah has assigned to an act, e.g. to the category of Mustahabb and the servants of Allah give it a different classification. For example, should someone argue that because Salaat is a high form of Ibaadat we shall perform four rakaats Fardh in Fajr instead of the ordained two; the washing of limbs in Wudhu thrice is Sunnat, but we shall now make it Waajib, etc., then needless to say such transgressions will be Bid’ah Say-yiah and the perpetrator of these will be condemned as he is rejecting the stipulations and classifications assigned by Allah Ta’ala to the various Islamic rules and laws. Similar is the case of the innovators of the Mouloud functions. Nowhere has Allah Ta’ala commanded this practice; our Nabi (ﷺ) did not instruct or advise the Sahaabah about this custom; the Sahaabah after the demise of our Nabi (ﷺ) did not introduce this custom; the great Imaams of Islamic Law like Imaam Abu Hanifah, Imaam Malik, Imaam Shaafi and Imaam Ahmad Bin Hambal did not practise this custom, nor did they advise anyone about it. Yet today this customary Meelaad celebration is regarded as an integral part – a compulsory part of the Deen. Those who indulge in this practice of Meelaad generally regard this function to be more important than even the compulsory Salaats.

The very fact that those who organize and participate in these functions degrade and revile those who do not take part in them is ample proof that these functions are regarded as compulsory. In many places in India we see blood flowing because some refuse to take part in these functions. Those who do not participate in Meelaad customs are branded as Kaafirs and Heretics. Yet it is not permissible to brand even one who neglects his compulsory Salaats as a Kaafir. The attitude and the actions of those who are in the

forefront of this custom clearly indicate that this practice is regarded as compulsory. This is a notoriety and a great falsehood committed against the Deen of Allah, for Allah Ta'ala and His Holy Messenger (ﷺ) did not accord the customary Meelaad function any

Islamic status. In fact it was non-existent for centuries after Rasulullah (ﷺ) as mentioned previously. Besides this aspect there are many other evils attendant to the customary Meelaad functions which we shall discuss, Insha'Allah, in the ensuing pages.

FACTORS WHICH MAKE THE CUSTOMARY MOULOOD CELEBRATIONS UN-ISLAMIC

There are many wrongs and evils attendant to the present forms of celebrating Meelaad. These are as follows:

- 1) The Compulsory Nature assigned to Meelaad by its votaries.
- 2) The practice of Qiyaam or standing in reverence when the Salaami or Salawaat is recited.
- 3) Meelaad functions regarded as being of greater importance than Salaat and performance of Salaat in Jamaat.
- 4) Qawwaali – Music at Meelaad functions.
- 5) Reciting of verses which transgress the limits of legitimate praise, thus assigning a position of Divinity to our Nabi (ﷺ).
- 6) The congregation of various types of people such as Fussaaq (open and rebellious sinners), immoral people with evil intentions, etc.
- 7) Singing at these functions by young boys and girls.
- 8) Intermingling of the sexes at such gatherings.
- 9) Salaat and its performance by Jamaat neglected on a mass scale.
- 10) Abstention from the Command of Amr Bil Ma'roof Nahy anil Munkar when these become necessary at these functions.
- 11) Israaf or waste of money in unnecessary ventures.
- 12) Soliciting public funds for the upkeep and organization of these functions.
- 13) Tashab'uh Bil Kuffaar.
- 14) Maintaining a custom which was originated by irreligious persons.
- 15) Reviling and branding as unbelievers and heretics those who do not participate in these functions.
- 16) Regarding the distribution of sweetmeats as essential to these functions.

- 17) The belief that the Soul of our Nabi (ﷺ) presents itself at these functions.

The un-Islamic factors mentioned above accompany Meelaad functions. Sometimes all these are present in a single function, and sometimes all are not present. Nevertheless, even if all these factors are not present at once in a single Meelaad function, the function will still be un-Islamic because of the presence of at least several of the enumerated un-Islamic elements.

We shall now proceed to discuss these factors which are responsible for the customary Meelaad functions being un-Islamic and as such to be shunned.

1) THE COMPULSORY NATURE ASSIGNED TO MOULOOD

It has already been stated previously that it is a crime to accord any act or practice a status other than that accorded to it by the Shariah. If even a Mustahabb act is regarded as compulsory it becomes necessary to forgo that act and rectify one's belief and attitude with regard to this particular act. Now when the Shariah does not even permit a Mustahabb act being regarded as compulsory, it stands to reason to say that an act which has no sanction in the Deen will be condemned to a much greater extent when it is regarded as compulsory. And, the attitude and manner of the votaries of Meelaad clearly indicate that this practice of Meelaad is regarded as a compulsory Islamic duty. The customary Meelaad practices do not even qualify to be classified in the Mustahabb category for it was completely unknown to the Messenger of Allah (ﷺ) and his noble Sahaabah (radhiyallahu anhum) and the great Jurists and Ulama of Islam. On the assumption if all the malpractices prevalent and attendant to the present-day Meelaad function could be eliminated then too, it could not be accorded a compulsory or a Sunnah status because this practice did not exist in Islam for the first six hundred years of Islamic History. In other words this customary Meelaad function just does not have any basis in Islamic Law.

2) QIYAAM OR THE PRACTICE OF STANDING WHEN THE SALAAMI OR SALAWAAT IS RECITED

The practice of standing during the recitation of the Salaami is without any Islamic foundation. This practice could not be established on the basis of any

statement or practice of our Nabi (ﷺ), of the Sahaabah (radhiyallahu anhum) and of the Jurists of Islam. But the votaries of Meelaad claim that it is Fardh (Compulsory) to make Qiyaam (stand) during these Meelaad functions. They proceed further to commit an act of extreme gravity by branding as Kaafir the one who does not make this Qiyaam of the Meelaad celebration. Yet, it could never ever be substantiated that one who does not make the Qiyaam is a Kaafir. The Kitaabs written by the votaries of Moullood unambiguously state that the one who does not make the Qiyaam is a Kaafir. Now, what is the basis of making such a grave statement? Our Nabi (ﷺ) did not like people to stand in his respect even when he (ﷺ) was alive, leave alone after his (ﷺ) death. It is a proven fact that our Holy Nabi (ﷺ) detested people standing for him (ﷺ). Read the following Hadith and you will see the light dispelling the darkness which enshrouds this practice. Hadhrat Anas (radhiyallahu anhu), one of the closest of Rasulullah's (ﷺ) Sahaabah narrates the following Hadith:

“There was none whom the Sahaabah loved as much as Rasulullah (ﷺ). When they saw Rasulullah (ﷺ) they did not stand because they knew that he (ﷺ) detested this (practice of standing).”

(TIRMIZI-MUSNAD AHMAD)

The abovementioned Hadith which all the learned men of Islam accept as being authentic, proves that our Nabi (ﷺ) disliked standing for him. Who can question the love which the Sahaabah had for Rasulullah (ﷺ)? However, despite the burning love and the total submission which the Sahaabah offered Rasulullah (ﷺ) the Sahaabah did not stand in respect of Rasulullah (ﷺ) for the simple reason that Rasulullah (ﷺ) disliked such a practice. Now when this was the case during the very lifetime of Rasulullah (ﷺ), then reason demands that the dislike of our Nabi (ﷺ) for this practice of Qiyaam will be greater after his (ﷺ) death and in his (ﷺ) absence.

If this Qiyaam was necessary whenever we talk or discuss or mention the Holy name of Rasulullah (ﷺ) then surely Qiyaam (standing) would have been incumbent upon us on the following occasions:

- (a) During Tashah-hud (i.e. when sitting in the second rakaat of any Salaat). In this sitting posture of Salaat we recite At-tahi-yaat, and during this recital the following salutations for our Nabi (ﷺ) occur: “Salaams upon you, O Nabi.”

However, no one ever stands up during his Salaat when he recites the above salutations in Tashah-hud.

- (b) If we happen to be sitting and the Muath-thin during Athaan call out:

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

then we do not stand up. Even though Rasulullah's (ﷺ) Holy name is mentioned in the Athaan ten times a day no one stands at the mention of Rasulullah's (ﷺ) name, if he happens to be seated.

- (c) During a lecture when the lecturer speaks about the Holy Birth of Rasulullah (ﷺ) or when he mentions the name of Rasulullah (ﷺ), no one stands in reverence at the mention of Rasulullah's (ﷺ) Holy name.
- (d) When we recite the Kalimah then we do not stand at the mention of the Holy name of our Nabi (ﷺ).
- (e) Allah Ta'ala has instructed us to recite Durood Shareef on Rasulullah (ﷺ). But when anyone recites Durood he does not stand when mentioning the Holy name of Rasulullah (ﷺ).
- (f) During the Khutbah on Friday the name of Rasulullah (ﷺ) is mentioned several times, but everyone remains seated. No one stands up when the Imaam who recites the Khutbah says:
- (g) In the Holy Qur'aan **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** Allah (ﷻ) is mentioned on several occasions, relevant verses containing the name of Rasulullah (ﷺ) we do not stand, and we are not commanded to stand by Allah Ta'ala.
- (h) In the Holy Qur'aan Allah Ta'ala says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily, Allah and His Malaah-ikah send salaah upon the Nabi, O you who believe send salaah and salaam upon him.

However, despite Allah Ta'ala commanding us in the above-mentioned verses to recite salutations on our Nabi (ﷺ) we do not stand at the recital of Du'ood because we are not commanded to do so. Allah Ta'ala only commands the recitation of salutations and not Qiyaam or standing when we recite these salutations.

Thus, it is abundantly clear that the Shariah does not command or exhort us to stand when the Holy name of Rasulullah (ﷺ) is taken. If it was necessary to stand in respect of the name of Rasulullah (ﷺ) then it would be a greater necessity to stand in respect when the Glorious Name of Allah Ta'ala is mentioned. But no one ever stands when the Name of Allah Ta'ala is mentioned or when glorifications unto Allah Ta'ala are recited.

The fact that people stand only when Rasulullah's (ﷺ) name is sung in the Meelaad Salaamis is ample proof that they do not stand in respect and reverence at the mention of our Nabi's (ﷺ) name. If they did in reality stand for the respect of our Nabi's (ﷺ) name then they would have stood whenever the Holy name of our Nabi (ﷺ) was mentioned. But in that case life would become very difficult for the votaries of Meelaad because if the lecturer happens to deliver a lecture on the life of Rasulullah (ﷺ) and he mentioned the name of our Nabi (ﷺ) a hundred times, our supporters of Meelaad would have to jump up every time the name of our Nabi (ﷺ) is mentioned. Hence, it is clear that people stand during the recital of Salaamis not because of reverence for Rasulullah (ﷺ), but because of force of custom. They stand because it is customary to stand when these Salaamis are recited. They stand because the crowd stands. And, this standing or Qiyaam was the invention of irreligious persons. Nowhere in the Shariah could this Qiyaam be established. Thus the majority of people stand because it is a custom (made compulsory by the innovators of the Meelaad) of these functions.

Others again stand because of a reason which is much more dangerous than the reason for which the majority of people stand. Some cherish the belief that the Soul of our Nabi (ﷺ) presents itself at these sessions of Meelaad, hence it is necessary to stand in respect. This is a fallacious and a highly misleading belief. This belief leads to Shirk or association with Allah Ta'ala in an attribute which is exclusive in Divinity. Let us assume that A holds a Meelaad function in his home, B does the same in his home, C also has a

Meelaad celebration and D does likewise; also Meelaad functions are taking place in various Musajids all over the world. Now let us assume that these functions happen to take place at the same time and the Salaami is being recited at these various venues at one and the same time. A is under the impression that Rasulullah's (ﷺ) Soul is present at his function, B, C, D and the people in the various Musajids all over the world are under the same impression. We have assumed that the Salaami is being recited at the same time in the various places, hence it will follow that our Nabi (ﷺ) is present at the place of A, B, C, D, etc., at one and the same time. In other words this belief means that our Nabi (ﷺ) is present here, there and everywhere at one and the same time. This is bestowing the Divine Attribute of Omnipresence upon our Nabi (ﷺ). Thus this belief assigns to our Nabi (ﷺ) Divinity by way of according Omnipresence to our Nabi (ﷺ). This is in reality the commission of Shirk which is a capital crime – a crime most heinous in the Eyes of Allah.

3) MEELAAD FUNCTIONS REGARDED AS BEING OF GREATER IMPORTANCE THAN SALAAT

Whenever these functions take place in places other than Musajids wholesale neglect of Salaat occurs. People are more concerned with the Meelaad celebration than with their Salaat. They are ostensibly gathered to remember MUHAMMAD, RASULULLAH (ﷺ), but they very conveniently overlook and transgress the MESSAGE and the LAWS brought and taught to us by Rasulullah (ﷺ). If Rasulullah (ﷺ) was present today, what would he (ﷺ) say at this wholesale massacre of Salaat – the most important Pillar (as far as practice is concerned) of Islam – and especially so by those who claim to sing his (ﷺ) praises and make claims to being the sole repositories of his (ﷺ) love! The Meelaad function proceeds while the time for Salaat passes by. What kind of love – what kind of demonstration of love for Rasulullah (ﷺ) is this?

Those who participate in these functions do not make any special preparations to perform Salaat in Jamaat which is Sunnatul Muakkadah, yet they see that elaborate and special preparations are made for a custom which has no origin in the Shariah of Islam – for a custom which contains many innovations.

4) QAWWAALI AND MUSIC

There exists no difference of opinion among the Fuqahaa (the Jurists of Islam) like Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi, Imaam

Hambal, etc, on the prohibition of music. We shall content ourselves at this juncture to say that MUSIC is strictly and unanimously prohibited in Islam. At some of these functions qawwaali with the accompaniment of music takes place. This, indeed is an open and a flagrant violation of the law of Allah. Its evil is emphasised when it takes place at a function ostensibly organized in honour of our Nabi (ﷺ).

5) RECITING OF UN-ISLAMIC VERSES

Many a time such poetry is composed and sung at these functions, which are blasphemous. Much of the subject matter of these verses is unsubstantiated, much is mere figments of the composer's imagination, and some verses go so far as to deify our Nabi (ﷺ). This, needless to say, amounts to the capital crime of SHIRK.

6) THE CONGREGATION OF FUSSAAQ AND FAAJIR PEOPLE

People of all types frequent and gather at these functions. Audacious and rebellious sinners, people of immoral characters merely attend these functions to listen to the sweet voices of young boys and girls singing, and for casting surreptitious and evil glances at members of the opposite sex – and this too is strictly forbidden in Islam.

7) INTERMINGLING OF SEXES AT THE FUNCTIONS

Seclusion and separation of the sexes is a compulsory law in Islam. Islam demands the strictest separation of the sexes. The Law of Islam is categorical in banning women from coming even to Musajid for purposes of Salaat. Salaat is the greatest practical obligation imposed upon the Believers by Allah Ta'ala, yet Allah Ta'ala did not decree the performance of Jumu'ah Salaat on women. The performance of Salaat in Jamaat has not been ordained by Shariah for women. Our Nabi (ﷺ) in fact said that woman's noblest and best Salaat is her Salaat performed alone in the darkest corner of her home. Now when it is not even permissible for females to come to the Musjid for Salaat purposes, how can it be permissible for them to attend these Meelaad functions? Their presence at these Meelaad functions is a very strong factor establishing the prohibition of these functions. Wherever intermingling of sexes takes place Shaitaan is present to plunge man into the tentacles of

immorality. Our Nabi (ﷺ) said so. Even if it is possible to screen the females completely from the men, then too, it is not permissible for them to emerge from their homes to attend these functions for the simple reason that the Shariah has decreed that they may not emerge from their homes for even Salaat in the Musjid.

8) ABSTENTION FROM THE COMMAND OF AMR BIL MA-ROOF AND NAHY ANIL MUNKAR

When evil and sin occur it is the duty upon a Muslim to either speak out against it if he is able to do so, or alternatively, he must withdraw from the place wherein the un-Islamic practices are being carried out. Now at these celebrations many of the wrongs listed on page 10 take place, but no one will speak out against these even though convinced of it being un-Islamic. They will not speak out against the crimes committed against Allah nor will they leave the venues where such wrongs are being perpetrated in the Holy Name of Islam. They choose to be silent compatriots in these evils. In so doing they are inviting Allah Ta'ala's Wrath upon themselves by shunning the extremely important Islamic Injunction of **Commanding what is good and prohibiting what is evil**.

9) ISRAAF OR WASTE OF MONEY AND LABOUR IN THE ORGANIZATION OF MEELAAD

Great sums of money and considerable time in labour are squandered in organizing these customs which have no Islamic origin or sanction. Money which could be utilized for the poor, the needy, the widows and the orphans are squandered in preparing elaborate Meelaad celebrations. Money is spent unnecessarily in the hiring of tents, halls, cooking utensils, eating utensils, for the preparation of foods, for engaging the qawwaal, etc. In short this whole affair becomes a mere frivolous party attendant with wrongs and evils.

10) SOLICITING PUBLIC FUNDS

Many a time the organizers engage in public collections in order to accumulate funds to organize such functions. Charity is extracted from the public under the pretences of organizing an "Islamic" function. Rich and poor eat the food prepared of this charity. The Muslim public who attend these

functions indulge in merrymaking at the expense of the charities collected.

11) TASHABBUH BIL KUFFAAR

The celebration of birthdays and anniversaries has no connection with Islam. This is an exclusive custom of the Kuffaar. Our Nabi (ﷺ) did not celebrate birthdays and anniversaries. Nor did the Sahaabah or the great learned Jurists of Islam. Such celebrations have no basis in the Shariah. In upholding these innovatory customs Muslims are in fact imitating the Kuffaar and this our Nabi (ﷺ) has strictly forbidden.

The Hindus have customs of celebrating the anniversaries of the death or the birthdays of their holy people, and so have the Christians as well as the Rawaafiz sects which have gone astray. In reality Muslims too have imitated the Kuffaar in the introduction of these customs. The Sahaabah of our Nabi (ﷺ) never celebrated the birthday of our Nabi (ﷺ) nor did the great learned Jurists and Ulama of Islam. In fact the Muslim innovators have resorted to a greater ignorance than their non-Muslim counterparts (in custom and innovation). The non-Muslim celebrate the birthdays and death anniversaries of their holy men on a fixed day each year. But, the Muslim innovators celebrate the birthday of our Nabi (ﷺ) on various dates throughout the year. They do so on different dates yet they call these various celebrations MEELAAD or MOULOODUN-NABI which means the BIRTH of the NABI (ﷺ).

12) MAINTAINING A CUSTOM WHICH WAS ORIGINATED BY IRRELIGIOUS PERSONS

It has already been explained elsewhere in this article that the originators of the Meelaad custom were irreligious persons. Six hundred years after our Nabi (ﷺ) the irreligious ruler of Irbal assisted by irreligious learned men invented and established this custom. Thus, those who organize Meelaad functions and those who participate in them are in reality assisting to establish a practice introduced by evil men. They are aiding and abetting in the fostering of a custom which is in total conflict with the Shariah of Islam. It is a great crime to maintain and encourage customs and practices which were brought into being by those who had no connection with the Deen, more so, when these customs and practices are a conglomeration of un-Islamic elements.

13) REVILING AND BRANDING AS UNBELIEVERS THOSE WHO DO NOT PARTICIPATE IN THESE PRACTICES

One of the vilest of habits which exists in those who desire to establish these un-Islamic customs is to brand as Kaafir or unbeliever whoever does not agree with their views or do not participate in these Meelaad functions. Indeed, these innovators have not shied from even branding as Kaafir great Ulama, Auliya and pious men of Islam. At every corner they produced Kaafirs. It seems that their only function is to maintain innovatory customs and to brand Muslims as Kaafir. The votaries of these customs have written in their books that those who do not make the Qiyaam, etc. are Kaafir. They have written that to make Qiyaam at these ceremonies is FARDH (Compulsory). What blasphemy they utter! They seem to be totally unconcerned of the Allah, the Greatest, the most High, hence they proceed without any hesitation to pronounce as Kaafir the great Auliya and Ulama of Islam. This factor of reviling the non-participants is a very strong reason for the non-permissibility of this innovatory practice.

14) REGARDING THE DISTRIBUTION OF SWEETMEATS AS ESSENTIAL

This too, is a further transgression committed against the Law of Allah. This custom of distributing sweetmeats at these functions is regarded as compulsory. A gross falsity perpetrated in the name of Islam.

15) THE BELIEF THAT THE SOUL OF OUR NABI (ﷺ) PRESENTS ITSELF AT THE MEELAAD FUNCTION

This factor has already been explained under the section dealing with Qiyaam, and it was shown there how the crime of Shirk is resultant on this belief.

WHAT THE LEARNED AUTHORITIES OF ISLAM SAY ABOUT MOULOOD

Imaam Ahmad Bin Muhammad Bin Bisri Maaliki (rahmatullah alayh) states:
“And, the Ulama of the four Math-habs (Hanafi, Shaafi, Hambali and

Maaliki) are unanimous in condemning this practice (i.e. Moulood).”
(AL-QOULUL MU’TAMAD)

“Imaam Abul Hassen Ali Bin Fadhl Muqeddisi (rahmatullah alayh) states in his Kitaab, JAAMIUL MASAA-IL: ‘The practice of Moulood was not of the practices of the great, pious predecessors (SALFE SAALIHI). It was introduced after the QOROONE THALAATHAH (the three periods following our Nabi ﷺ – which he ﷺ described as the “best of times”). It (Moulood) was innovated during the age of evil (i.e. of evil people). We do not follow a practice introduced by later people, if the pious predecessors did not practice it. It suffices for us to follow the Salfe Saaliheen. And, we have no need to innovate new customs.”

(AL-QOULUL MU’TAMAD)

Imaam Ibnul Haaj states:

“Among the Bid’ahs (innovations) which these people have introduced is the practice of Moulood during the month of Rabiul Awwal. They believe that the Moulood is among the great acts of Ibaadat (worship) and the customs of Islam. This practice consists of Bid’ahs and Haraam acts.
(MUDKHAL)

Imaam Shamsul A-immah Taajud-din Faakahaani says in his Risalah:

“I know of no basis for this practice of Moulood as regards the Qur’aan and the Sunnah. It has not been reported from any of the great Ulama and Imaams who were the Leaders of the Deen and who held on firmly to the ways of the great predecessors. In reality, this practice of Moulood is a Bid’ah innovated by evil people who were followers of lust ...”

Allamah Abdurrahman Mughzi (R) states in his Fataawa:

“Verily, the practice of Moulood is a Bid’ah. The Messenger of Allah (ﷺ) did not order or practise it, nor did his Khulafaa (his representatives) or the Jurists of Islam.”

(SHARATUL ILLAHIY-YAH)

Besides the abovementioned opinions and statements of the Jurists of Islam

there are many other references on the subject. The true Ulama and the Jurists of Islam have condemned and branded this practice as forbidden right from the very time it was introduced as part of the Deen of Allah, i.e. 600 years after our Nabi (ﷺ). In every age the true and uprighteous learned men of Islam have opposed and rejected this practice. Shaikhul Islam Ibn Taimiyyah Hambali (rahmatullah alayh) rejected this practice in his Fataawa. Imaam Jasiruddin Shafi (rahmatullah alayh) condemned this practice in Irshaadul Akhyaar, and so did Hadhrat Mujaddid Alfe Thaani (rahmatullah alayh) (See Maktoobaat, PartV).

The discussion of these pages is sufficient, in fact more than sufficient for the unbiased seeker of the Truth to arrive at the right – the Islamic conclusion, that the customary Moulood practices are not permissible in terms of the Shariah. Never mind what the votaries of these innovatory practices say, just remember that this custom of Meelaad was **not** ordered by Rasulullah (ﷺ); it was **not** practised by Rasulullah (ﷺ); it was **not** practised by even one Sahaabi of our Nabi (ﷺ) – the Sahaabah did **not** practise it; the great Imaams and Jurists of Islam did **not** practise it. It (Meelaad) was introduced in Islam by men who loved this life and its pleasures – it was innovated 600 years after Rasulullah (ﷺ). These are facts which even the votaries of Meelaad do not refute. May Allah save us and all Muslims from all un-Islamic customs, Aameen.

MOULOOD – BASELESS ARGUMENTS

The protagonists of the custom of Moulood/Meelaad or the celebration of the birthday of Rasulullah (ﷺ) present a number of spurious and baseless arguments in support of their un-Islamic practice. Qur’aanic verses and Hadith narrations totally unrelated to their innovated practice are cited, distorted and falsely interpreted to deceive those who lack Islamic knowledge. Among their spurious arguments is their statement:

“Man must thank and show his appreciation to the Almighty for the bounty in the person of the Holy Prophet (peace be upon him).”

According to the upholders of Moulood the purpose for this innovation is to thank Allah. It is thus a thanksgiving day. For offering thanks to Allah Ta’ala

for the great bounty in the form of Rasulullah (ﷺ), a day is set aside in the year when praises are sung and food is eaten and merrymaking is adopted. But, what is the Islamic proof for setting aside a day in the year to offer thanks in this way for this wonderful Bounty? From whence did these people obtain their direction for celebrating the birthday of Rasulullah (ﷺ)? Did the Sahaabah not love Rasulullah (ﷺ)? Were the Sahaabah unaware of the birthday of Rasulullah (ﷺ)? Did the Sahaabah not realize that they had to offer thanks on a special day for the great bounty? The Bounty had come to them in the first instance. The Bounty had extricated them from the dregs of kufr and barbarism. How is it that they did not see it fit to set aside a day for Moulood celebration? Were they then deficient in their love for Rasulullah (ﷺ)? The innovation of Moulood does in fact imply that the Sahaabah-e-Kiraam were unaware of the way in which to manifest their love for Rasulullah (ﷺ) and that this 'favour' was conferred centuries after the Sahaabah to the innovators who had introduced the Meelaad custom which is in fact an inheritance acquired from irreligious persons.

DAY OF DUROOD?

The upholders of the customary Moulood celebration contend that this is their day of Durood, hence they claim:

“....praises are sung in his honour, blessings and salutations of Peace are showered upon him,...”

It is indeed peculiar for those who raise the slogan of Hubb-e-Rasool (love for the Rasool) to appoint a short time in a day per year for reciting Durood on Rasulullah (ﷺ). A Muslim is supposed to recite Durood daily. If a Muslim – one who claims to love Rasulullah (ﷺ) – recites Durood daily as he should, then what is the meaning of a special day for singing praises and showering blessings and salutations? This a Muslim does daily or should do daily, not once a year in a function of merrymaking where violations of the Shariah are perpetrated. Their claim is utterly meaningless.

Who taught the Ummah about the recitation of Durood? How did the Sahaabah recite Durood? Surely they did not have a day in the year for this important act of Ibaadat and demonstration of love for Rasulullah (ﷺ)! The Sahaabah recited Durood and so did the Ummah thereafter. When Durood constitutes part of the Muslim's daily Thikr, then of what purpose is the fixation of a day for Durood and singing of praises? What Shar'i proof do

these people have for their innovation? Nothing at all! Muslims are required to recite Durood the way the Sahaabah recited Durood, not in the new fangled way innovated by irreligious persons.

DAYS OF CELEBRATION

Attempting to substantiate their innovation of Meelaad, the votaries of this custom seek to draw support from the ways of the kuffaar, thus they say:

“All the religions of the world, at some or other time, celebrate certain days of the year since time immemorial.”

“In Islam these days have a special significance;...”

Why look askance at the ways of non-Muslims when Islam has clear directions for the Ummah? What is the need for this comparison? The need is there to eke out miserable support for the baseless suppositions and baatil customs of the Ahl-e-Bid'ah. A Muslim should not refer to the method of the kuffaar. Our days of celebration have been clearly explained and enumerated by Rasulullah (ﷺ). Islam's Days of Celebration do not include Meelaad/Moulood. Islam does not know of any 'Prophet's Day Celebration' as the Meelaad-preachers are dubbing of recent. If this custom had significance whatsoever, the Sahaabah would have been the very first persons to have celebrated Meelaad. After all, days of celebration – existed “since time immemorial”. The Sahaabah with their over-brimming love for the Rasool (ﷺ) did not require the advice of anyone regarding the fixation of a specific day for Durood and praise-singing. They did not require anyone to remind them of the birthday of Rasulullah (ﷺ). But, their deliberate and conscious abstention from innovating a day of celebration which in Islam is in fact not a day of celebration, is ample testimony for the claim that Meelaad-day has neither origin nor sanction in the Shariah, nor is there any significance in it. On the contrary, the Wrath of Allah Ta'ala descends on the innovators of baatil customs.

THE AIM

Further arguing their baseless case, the supporters of Meelaad say:

“The aim is the remembrance of those great souls who sacrificed themselves in contributing to the upkeep of Islam and in so doing bring home to the future generations the responsibilities they have to bear as far as Islam is concerned.”

Irrespective of any aim and any benefit, no one has the right to innovate a practice and assign it a religious status. The aim, no matter how laudable, does not justify bid'ah which changes the purity of the Sunnah. Furthermore, the Sahaabah were well aware of such laudable aims. Did they not understand the kind of aim expressed in the aforementioned statement? The welfare of Islam and the Ummah and the love of Rasulullah (ﷺ) were foremost and uppermost in their minds and ingrained in their hearts, but they never considered the need to celebrate a day for the “remembrance of great souls” who had sacrificed themselves for the “upkeep of Islam”. This is indeed a baseless claim in support of the bid'ah of Mouloud.

If there was any Islamic validity and need for the enactment of days of celebration in remembrance of great souls who had sacrificed for the sake of Islam, the Sahaabah would have been the first to have initiated this process. But, Islamic history bears testimony that no such days of remembrance or days of celebration were introduced by the Sahaabah or by the illustrious authorities of the Shariah for centuries after the demise of Nabi-e-Kareem (ﷺ). Great and noble souls such as Sayyidush Shuhadaa Hadhrat Hamzah, Hadhrat Umar, Hadhrat Uthmaan and countless Sahaabah were martyred in the Path of Islam. Besides the Shuhadaa (Martyrs), numerous Sahaabah sacrificed their all in their Service of love and devotion for Islam and the Rasool of Allah (ﷺ). But never did Islam enact a day of celebration in honour and in remembrance of any of its most valiant Sons who shook the world from top to bottom. But, the Ahl-e-Bid'ah considered it appropriate centuries later to innovate customs and festivals inherited from pagan kuffaar. Such innovated customs were merely disguised with an Islamic hue by the introduction of Islamic acts of Ibaadat. Since there is no Islamic precedent nor any valid Shar'i basis for the Mouloud festival, this practice is utterly baatil and un-Islamic.

A DISTORTION

Among their arguments in favour of Meelaad is their baseless interpretation of the following Qur'aanic aayat:

“And remind them of the days of Allah.”

They present their misinterpretation as follows:

“The days are those wherein Allah has sent His bounties unto His servants..... Those who believe know that above all the gifts from Allahu Ta'ala none is more apparent in greatness than the very person of the Holy

Prophet of Allah (peace be upon him).....Then surely to celebrate the day of his coming cannot be branded as an innovation or as an unfounded custom or ritual.”

Why should it not be branded as such? When this custom has no beginning in Islam, when it was an unknown practice to the Sahaabah and when it did not exist for many centuries after the demise of Rasulullah (ﷺ), then why should it not be branded as an unfounded and a baatil custom of evil innovation? Did the Sahaabah not realize that Rasulullah (ﷺ) was the greatest Bounty of Allah Ta'ala upon mankind? Why did the Taabieen and those after them not appreciate this fact? In the logic of the Ahl-e-Bid'ah the Sahaabah and the Aimmah-e-Mujtahideen and all the illustrious Souls who lived in Khairul Quroon (the three noblest ages succeeding the age of Rasulullah ﷺ) did not understand or appreciate this greatest of Allah's Bounties, hence they did not innovate Meelaad. The Ulama-e-Haqq abstain from this baseless, innovated and unfounded custom just as the Sahaabah had abstained, just as the Taabieen and their followers had abstained. But, the votaries of this custom spit venom and brand as kufr abstention from their innovated baatil!

The noble Nabi of Allah (ﷺ) and his illustrious Sahaabah were fully aware of the meaning of the aforementioned aayat. They, better than all, understood what was meant by “the days of Allah”. If this aayat even remotely suggested days of celebration, then undoubtedly, Rasulullah (ﷺ) would have ordered the observance of Meelaad and other days in remembrance of the sacrifices of the great souls in the cause of Islam. But there is absolutely nothing of this sort of festival and custom ordered by Rasulullah (ﷺ) nor did the Sahaabah ever introduce any such festival or celebration. The Ahl-e-Bid'ah are audaciously implying that they possess a greater understanding of the aayat (mentioned above) than Rasulullah (ﷺ) and his Sahaabah.

By reminding people of past great events of admonition, kindness and favours of Allah Ta'ala (referred to as “the days of Allah” in the aayat) is meant nothing other than naseehat – giving good counsel, warning and admonishing. It does not mean the enactment of celebrations and festivals on specific days of the years. There is no basis whatever in the Shariah for this interpretation advanced by the supporters of Mouloud festivities. The emphasis of Islam is on reminding of the days of Allah, i.e. Naseehat, hence Rasulullah (ﷺ) said: “Deen is Naseehat”. Islam does not stipulate that the process of reminding about the “days of Allah” be on specific days of the year.

While the Qur'aan Majeed says:

“Remind them of the days of Allah”, the Ahl-e-Bid'ah say: “Remind them on particular days of the birth of the Nabi.” But, the Qur'aan does not mention this. Bounties do come within the scope of the meaning of “days of Allah”, but the Islamic way of “reminding” is not the innovation of customs, rituals and festivals which have no sanction in the Shariah. The interpretation of the Ahl-e-Bid'ah is thus baatil.

ANOTHER DISTORTION

In support of Meelaad, its votaries cite the following aayat:

“Say (O Muhammad) with the descent of Allah's Bounty and Mercy the believers should be happy.”

Arguing the Meelaad case on the basis of this verse, the Ahl-e-Bid'ah say:

“Here the Holy Qur'aan clearly sanctions the fact that the believers should rejoice the bestowal of the gifts from Allahu Ta'ala.Thus to be happy, to rejoice and to celebrate the coming of the most supreme of Allah's Gifts is an action of compulsory gratitude to Allah Almighty in accordance with the Divine command.”

To be happy and to rejoice over the bounties and gifts of Allah Ta'ala are one thing. No sensible person has ever denied this fact or taken up cudgels against it. But, to forge customs and to innovate unfounded practices and to introduce festivals akin to the festivals of paganism are entirely different issue which have nothing whatever to do with the expression of the Mu'min's happiness for the Bounty of the Blessed Nabi (ﷺ). The argument of Haqq is not directed against lawful and valid rejoicing, happiness and gratitude. The argument is in refutation and in denial of the baatil Meelaad and customary evil festivals of the Bid'atis – functions of merrymaking and haraam – functions where dagga-smoking qawwaals preside with their haraam musical instruments; where fussaag and fujjaar gather, where they sing the night through, where the raucous clamour of Hubb-e-Rasool is dinned throughout the night but the Fajr Salaat is abandoned at the altar of this conception of 'Hubbe Rasool' which sanctions all the haraam acts of flagrant transgression. This conception of 'Hubb-e-Rasool' of the Ahl-e-Bid'ah of our time tolerates the destruction of almost every Sunnah of Muhammadur Rasulullah (ﷺ). This is not an expression of love and gratitude. It is the manifestation of the bestiality of the carnal nafs floundering in the sea of shaitaani deception and baatil.

It is not an Islamic teaching to fix specific days for the innovation of celebrations to express happiness and to rejoice and be grateful for the bounties of Allah Ta'ala. If expression of gratitude and happiness had to be by means of annual festivals and celebrations then the Sahaabah would have been the first to have done so. The conspicuous absence of Meelaad celebration in the ranks of the Sahaabah and the Taabieen speaks volumes for the fallacy of the Bid'ati claim. The Ahl-e-Bid'ah are implying that the Sahaabah were ungrateful to Allah Ta'ala for the greatest of Bounties since they did not indulge in Moulood. Yet, they were the happiest and the most grateful of Muslims for the Boon of Muhammad (ﷺ), but their happiness, rejoicing and gratitude did not assume the form of Meelaad celebration. They never specified any 'Prophet's Day'. Happiness and gratitude stem from the heart and manifest themselves on the external body of the Mu'min in the form of Ibaadat – Nafl Salaat in solitude, Saum, Sadqah, Thikrullah and service to the servants of Allah Ta'ala. Islamic happiness and expression of gratitude to Allah Ta'ala do not consist of singing and merrymaking under Deeni guise. The Mu'min expresses his undying loyalty and remembrance for Rasulullah (ﷺ) by the inculcation of the Sunnah – by following the Sunnat teachings and practices in the minutest detail. Love for the Rasool (ﷺ) means total obedience to him, hence the Qur'aan Shareef declares:

“Say (O Muhammad!): If you love Allah then follow me (Muhammad).”

Love for Allah and love for the Rasool are enshrined in submission and obedience to the Command and to the Sunnah, not in singing praises and listening to songs sung by dagga-smoking qawwaals with the accompaniment of haraam musical instruments. The whole customary Meelaad celebrations in vogue among the Ahl-e-Bid'ah is one huge trick and deception of shaitaan – talbees-e-Iblees.

The claim that celebration of Moulood “is an action of compulsory gratitude, to Allah Almighty in accordance with Divine command”, is a vile fabrication – a lie spoken in the Name of Allah Ta'ala. Let them produce the “Divine command” which commands Meelaad celebration, Qur'aanic verses totally unrelated to this bid'ah are not proof for this baatil claim. Those who venture such falsehood in the Name of Allah Azza Wa Jal should heed well the following warning of Rasulullah (ﷺ):

“He who speaks a lie on me deliberately should prepare his abode in the Fire (of Jahannum).”

Moulood – MORE BASELESS ARGUMENTS

Arguing their case, the votaries of customary Moulood celebrations present certain narrations attributed to Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali (radhiyallahu anhum). Some such narrations are:

“He who hath spent in the recital of Moulood-un-Nabi one dirham then he shall be my companion in Jannat.” (This narration is attributed to Hadhrat Abu Bakr – radhiyallahu anhu).

“He who hath kept in veneration the Moulood-un-Nabi of the Holy Prophet (on whom be peace) he hath kept Islam alive.” (Attributed to Hadhrat Umar– radhiyallahu anhu)

“He who hath spent one dirham in the recital of Moulood-un-Nabi he is as he had been a participant in the battles of Badr and Hunain.” (Attributed to Hadhrat Uthmaan – radhiyallahu anhu).

“He who revered Moulood-un-Nabi and was instrumental in its recital, he shall leave this world upon Iman and shall enter Jannat without reckoning.” (Attributed to Hadhrat Ali – radhiyallahu anhu).

No wonder that the participants in the customary Moulood celebrations ignore the performance of Salaat and rather spend the night listening to drunken qawwaals singing and drumming away their tablas until just before Fajr. But as the Muath-thin is about to call the Fajr Athaan they slink away like shayaateen into their beds. This easy prescription of “entering Jannat without reckoning” as long as Moulood was upheld has made people audacious and careless about Deeni Commands.

The abovementioned narrations in the first place do not appear in any of the highly placed authentic Books of Hadith. Let the supporters of customary Moulood celebrations present the proof for the authenticity of these narrations. Secondly, why did the Khulafa-e-Raashideen not participate in Moulood celebration? Narrations in this regard are being attributed to the Khulafa-e-Raashideen, but why did they not organize customary Moulood celebrations if indeed this custom was of the significance mentioned in these narrations attributed to them?

Assuming that the narrations are correct, then too, here is no substantiation for the customary Moulood functions prevailing in the ranks of the Ahl-e-Bid'ah. There is no argument in the fact that speaking, discussing and feeling ever grateful for the Birth (Moulood) of the Nabi (ﷺ) are all acts of merit, barkat and thawaab. It was never contended that it is wrong to discuss the Moulood (Birth) of Rasulullah (ﷺ). But, the customary Moulood functions with its accompaniment of haraam factors is the target for the criticism of the Ulama-e-Haqq. If Hadhrat Abu Bakr (radhiyallahu anhu) mentioned the significance of Moulood, he meant thereby the Birth of Rasulullah (ﷺ), which was a great or the greatest boon to mankind and Jinankind. He did not refer to the type of Meelaad function in vogue today. He never meant by Moulood, the functions consisting of qawwaali, etc. There never existed the customary Moulood function during the time of the Sahaabah nor for centuries thereafter. It is, therefore, highly deceptive to extract a mere word from a narration and claim that the term refers to a present-day baatil custom which has neither origin nor sanction in the Shariah.

If the customary Meelaad celebration had any basis in the Sunnah and if the Khulafa-e-Raashideen did in fact speak so glowingly of these practices as is being alleged, then the least expected of them was practical expression of such an important celebration which is purported to secure the entry of its votaries into Jannat without reckoning. The fact that the early six centuries of Islam were without this customary Meelaad practice is sufficient proof for the Meelaad custom being a bid'ah (an innovation). It is typical of the perpetrators of bid'ah to clasp at any straw to eke out support for their un-Islamic practices.

The Ahl-e-Bid'ah have all along presented a variety of spurious 'proofs' and baseless arguments in substantiation of their innovated practice of Meelaad. Their latest attempt consists of presenting 'hadith' narrations which have absolutely no standing of authenticity in the Shariah. They tender narrations claiming that Rasulullah (ﷺ) himself spoke highly of the custom of Meelaadunnabi. Other narrations cited, allege that the Khulafa-e-Raashideen exhorted the observance of this practice.

It is a well-established Islamic fact that the custom of Meelaad or Moulood never existed in Islam for approximately six centuries from the time of Rasulullah (ﷺ). If there was any merit in this practice of the Ahl-e-Bid'ah, surely Rasulullah (ﷺ) and the Sahaabah would have upheld it. But all Shar'i

facts and Islamic history testify that Meelaad did not exist during the time of Rasulullah (ﷺ), the Sahaabah and for centuries after them.

Such fallacious ‘proofs’ and miserable attempts of the Bid’ati group should be dismissed as claims devoid of substance.

A blatant attempt to justify the custom of Meelaad is made by an effort to enlist Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh). Thus, the votaries of Meelaad allege:

“Imaam Rabbani Mujaddid Alfi Sani, in his writings, says of Maulud-un-Nabi: ‘What matters when the Qur’aan is recited sweetly and when praises are sung in honour of the Holy Prophet (peace be upon him)!’”

Indeed, nothing matters to recite the Qur’aan Majeed sweetly and to sing the praises of Rasulullah (ﷺ). But, Meelaad of the Ahl-e-Bid’ah is not mere sweet recitation of the Qur’aan nor is it merely a session where- praises are sung in honour of Rasulullah (ﷺ). The many evils associated with this custom of the Ahl-e-Bid’ah can never be justified or supported by an unrelated statement of Hadhrat Mujaddid (rahmatullah alayh). It is necessary for the Bid’ati group to state the context in which Hadhrat Mujaddid (rahmatullah alayh) made his statement. Furthermore, it is incumbent for the supporters of Meelaad to inform Muslims what exactly Hadhrat Mujaddid Alf-e-Thaani said directly in reference to the practices of bid’ah. Since it is a forgone conclusion that the upholders of Meelaad will never act honestly by informing people of Hadhrat Mujaddid’s view on bid’ah, we shall do so. It is highly misleading to describe the customary Meelaad simply by asserting that it is merely “sweet recitation of the Qur’aan and singing of praises in honour of Rasulullah (ﷺ).” The present Moulood is a bid’ah custom – a bid’ah sayyiah (evil innovation), which the votaries of bid’ah describe as bid’ah hasanah (beautiful innovation). In refutation of their contention of bid’ah hasanah we shall reproduce verbatim the view of Hadhrat Imaam Rabbaani Mujaddid Alf-e-Thaani (rahmatullah alayh) as it appears in the book, Endless Bliss, a publication of the Turk, Huseyn Hilmi Isik who incidentally is a great enemy of the Ulama of Deoband and a supporter of Moulood and other acts of bid’ah:

MUJADDID ALF-E-THAANI ON BID’AH

“The happiest, the most fortunate person is he who recovers one of the forgotten sunnats and annihilates one of the widespread bid’ats in a time when irreligiousness is on the increase. We are now in such a time when a thousand years have elapsed after the Best of man kind [Hadhrat Muhammad]. As we get farther from the time of happiness of our Prophet, the sunnats are gradually being covered and, lies being on the increase, the bid’ats are spreading. A hero is needed who will uphold the sunnats and stop, expel the bid’ats. To spread bid’ats is to demolish Islam. To respect those who make up and commit bid’ats, to deem them great will cause Islam to perish. It is declared in a hadith, “He who says ‘great’ about those who commit bid’ats has helped the demolition of islam”. The meaning of this should be given due consideration on. Utmost energy should be spent in striving for uncovering one sunnat and annihilating one bid’at. For strengthening Islam any-time, especially when Islam has become so weak, it is necessary to spread the sunnats and demolish the bid’ats. The former Islamic savants, having seen maybe some beauty in the bid’ats, gave some of them the name of hasana [beautiful]. But this faqir [Imaam-Rabbani means himself] do not follow them in this respect; I do not regard any of the bid’ats as beautiful. I see all of them as dark and cloudy. Our Prophet declared: “All bid’ats are aberration, deviation from the right way”. In such a time as this when Islam has become weak, I see that salvation and escaping Hell is in holding fast to the sunnat; and destruction of the din is, no matter how, in falling for any bid’at. I understand that each bid’at is like a pickaxe to demolish the building of Islam and all sunnats are like brilliant stars to guide you on a dark night. May Allahu ta’ala give enough reasonableness to the hodjas of our time so that they will not say that any bid’at is beautiful or permit any bid’at to be committed. They should not tolerate bid’ats even if they seem to illuminate darknesses like the rising of the sun! For, the satans do their work easily outside the sunnats. In the early times, Islam being strong, the darknesses of bid’ats were not conspicuous, but, maybe, along with the world-wide powerful light of Islam, some of those darknesses passed as bright. Therefore they were said to be beautiful. Whereas, those bid’ats did not have any brightness or beauty, either. But now, Islam having become weak and disbelievers’ customs and even the symptoms of disbelief having become settled [as fashion] among Muslims, each bid’at has displayed its harm, and Islam, without anyone noticing it, has been slipping away. Our hodjas should be most vigilant in this respect, and they should not pioneer the spreading of bid’ats by saying, “it is permissible to do so and so”, or “such and such things is not harmful”, and putting forward the old fatwas. Here is the place for the saying, “The din will change in process of time”. It is wrong for

disbelievers to use this saying as tongs for demolishing Islam and settling the bid'ats and disbelief. The bid'ats having covered all the world, this age roosts like a dark night. The sunnats being on the decrease, their lights blink like fire-flies flying here and there in dark night. As the committing of bid'ats increases, the darkness of the night has been increasing and the light of sunnat has been decreasing. But the increasing of the sunnats would decrease the darkness and increase the light. He who wishes may increase the darkness of bid'at, thus strengthening the devil's army! And he who wishes may increase the light of sunnat, thus strengthening the soldiers of Allahu ta'âlâ! Know well that the end of the devil's army is calamity, loss. He who is in the army of Allahu ta'âlâ will attain endless bliss."

The above excerpt very adequately states the viewpoint of Hadhrat Mujaddid on the question of practices dubbed bid'ah hasanah.

(Extracted from "The Majlis")

WHAT IS MEELAAD?

A bid'ati molvi speaking in support of innovation of Meelaad celebrations argued that Meelaad "is the origin of all other Eids". In view of it being the "origin" of Eidul Fitr and Eidul Adha (according to the bid'ati), there is the need to celebrate Meelaad in the way the qabar pujaari sect is presently doing. If Meelaad was the origin of the other Eids, why neither Rasulullah (ﷺ) nor the Sahaabah (radhiyallahu anhum) ever taught or practised this custom? Why is the Shariah totally silent about Meelaad if it was indeed a practice of any significance?

Meelaad celebrations are ostensibly organized to express love and honour for Rasulullah (ﷺ). But who had greater love for Rasulullah (ﷺ) – the Sahaabah or those given up to acts of grave-worship? We see the Sahaabah rigidly clinging to the minutest details of Rasulullah's (ﷺ) Sunnah – even to such detailed acts which are not imposed on the Ummah by the Shariah. On the contrary we find the loud-mouthed grave-worshippers shunning almost every Sunnat act of Rasulullah (ﷺ). We find clean-shaven fussaqa – dagga smoking qawwaals – singing the praises of Rasulullah (ﷺ) with the accompaniment of haraam musical instruments. Are these fujjaar superior in love for Rasulullah (ﷺ) than the noble Sahaabah who offered their blessed bodies as shields to protect the mubaarak body of Nabi-e-Kareem (ﷺ) from the spears and arrows of the kuffaar? But never did any of the Sahaabah innovate this custom of

Meelaad.

That the Sahaabah had the highest degree of love for Rasulullah (ﷺ) cannot be contested. Therefore, the best and the most acceptable ways of expressing love for and honouring Rasulullah (ﷺ) can be obtained from only the Sahaabah. Any person who even implies that he has greater love for Rasulullah (ﷺ) than the Sahaabah or that his way of expressing such love is better than the way of the Sahaabah is undoubtedly a shaitaan. When Rasulullah (ﷺ) has commanded obedience to the Way of the Sahaabah, it will be quite obvious that those who deviated from the Path of the Sahaabah are the followers of shaitaan.

If Meelaad was the mother of the other Eids, then surely Rasulullah (ﷺ) would have explained the importance of upholding this so-called "eid Meeladun Nabi". But, we find that for centuries, from the age of the Sahaabah, the Ummah did not know anything about this innovated custom of the Ahl-e-Bid'ah. Only after six centuries had passed did the bid'ah of Meelaad celebration rear its head in the Ummah.

The custom of Meelaad originated in the year 604 A.H. in the city of Mosul at the behest of the evil king Muzaffaruddin Kaukri Ibn Irbal. Huge sums of money misappropriated from the Baitul Maal were squandered on festivals in the name of Meelaadun Nabi. Evil and haraam were perpetrated under cover of Hubb-e-Rasool. Today the qabar pujaaris are branding the people of the Sunnah as kaafir since they refuse to uphold a practice which has neither origin nor sanction in Islam – leave alone it being the origin of the Eids.

The bid'ati molvi in asserting that the festive of Meelaad is the origin of the Islamic Eids has only exhibited his profound ignorance. He has demonstrated that the bid'ati mind derives greater pleasure in customs and practices unconnected to the Sunnah.

A custom which was introduced six hundred years after Rasulullah (ﷺ) can never be accorded the significance which the acts of the Sunnah enjoy. Why do the people of bid'ah consider the ways of the Sahaabah insufficient for the expression of love and honour to Rasulullah (ﷺ)? Why is the Tareeqah of the Sahaabah not accorded the same concern, vigour and importance as some Muslims prefer to give to innovated customs such as Meelaad? Did the Sahaabah organize any festival? Other than the two Eids, Islam is conspicuous for its lack of festivals and celebrations. Even the Eids were not

festivals and occasions of celebration as people of our times understand celebration to mean. The way to celebrate Eid is recorded in detail in the Sunnah. Haraam activities do not constitute part of the Islamic celebration of Eid. Eid too, while a day of happiness, is a day of Ibaadat. Frivolities do not form part of Islamic and Sunnah culture. Qawwaali, brigades and other western-orientated displays of the nafs are the tools of shaitaan. Such activities do not form part of the Sunnah, but they do form part of the Customary Meelaad celebrations of the qabar pujaari sect.

The 12th day of Rabiul Awwal is accorded Shar'i status and great displays of love (albeit hollow) for Rasulullah (ﷺ) are made on these occasions of Meelaad. Did the Sahaabah then not know that Rasulullah (ﷺ) was born on this day? Why did they not uphold this day as a day of Eid? Why did Rasulullah (ﷺ) not instruct them to celebrate this day as a day of Eid and festivity? The votaries of this custom designate this day as "a day of resolution". But why has the Shariah never described this day as a "day of resolution"? Why did the Sahaabah, despite their profound love for Nabi-e-Kareem (ﷺ) not stipulate this day as a day of resolution? Yes, we all know that Rasulullah (ﷺ) has described the Night of Baraa't as the Night of Stock-taking. And, we know that Lailatul Qadr has been described as a very auspicious Night. And, we have been apprized by Islam that the 10th Muharram is a great day – not because of the Shahaadat of Hadhrat Husain (radhiyallahu anhu), but because of a number of other factors. The 10th Muharram was a day of auspiciousness long before the martyrdom of Hadhrat Husain (radhiyallahu anhu). But, qabar pujaaris emulating the Shiahs, have introduced Shiah beliefs into Islam.

It is indeed a queer phenomenon that those who shout the loudest about love for Rasulullah (ﷺ) are the worst criminals violating the Sunnah of Nabi-e-Kareem (ﷺ). What else is to be expected from mobs of grave-worshippers. Such vile innovators who displace and murder the Sunnah will be buffeted from Haudh-e-Kauthar on the Day of Qiyaamah by Rasulullah (ﷺ) and the Malaaikeh. May Allah Ta'ala save us from such calamities.

Love for Rasulullah (ﷺ) is not qawwaali-singing and slogans. Love for Rasulullah (ﷺ) is obedience to the Sunnah, everyday obedience.

RESOLUTION?

A molvi arguing the case for Meelaad celebrations says:

"The day is essentially a day of rededication and resolution to do good things and not to practice 'falsehood, forgery, bribery and corruption.'"

Rededication and resolution are daily practices or should be daily practices of Muslims. The Sunnah of Rasulullah (ﷺ) commands daily Muhaasabah (Reckoning of one's deeds) and Muraaqabah (Meditation on various aspects of the Akhirah, etc.) But, to the bid'atis it is a practice to be resorted to once a year on the occasion of Meelaad. The irony is that even on the day of Meelaad, the participants in these celebrations do not rededicate themselves to good. Meelaad celebrations consist primarily of the following ingredients:

- ▶ Qawwaali singing.
- ▶ Music.
- ▶ Public feasting.
- ▶ Haraam brigade trumpeting and marching in emulation of the kuffar.
- ▶ Singing songs of praise. Some such songs being excessive veneration to the degree of shirk and kufr.
- ▶ Niaaz or the distribution of food parcels supposed to be blessed.

There is no piety in these celebrations. There is absolutely no resemblance to the Sunnah in these festivals ostensibly organized to praise Rasulullah (ﷺ) and to "rededicate" oneself to do good. People have organized and attended these customary Meelaad celebrations for many years, but none ever emerges with piety. Such celebrations have never converted the evil. These celebrations are totally devoid of roohaaniyat. How can roohaaniyat permeate a function which is bereft of Deen? No one has ever learnt anything of the Deen from these celebrations. No one has acquired any Deeni knowledge from the talks of speakers at these celebrations. They do not speak what Rasulullah (ﷺ) spoke. They do not teach what the Sahaabah practised.

The baatil of the Meelaad-qabar pujaari group is manifest from their beliefs. Among their beliefs is that Meelaad is superior to even the Fardh Salaat. A single Meelaad session compensates for a year's Salaat omitted. This attitude of the bid'atis appeals to ignorant people who find the Ibaadat of Islam difficult impositions. For such people the celebrations of merry-making appear very alluring since everything done in these celebration's is pleasant to the nafs of man – singing, music, feasting, etc., are most satisfying pursuits to the bestial nafs of man.

An intelligent Mu'min upon careful reflection will discover the futility, deviation and baatil of these celebrations. It is necessary to abstain from this innovated practice of Meelaad.

(Extracted from "The Majlis")

MOULOOD

I vehemently prohibit the practice of Moullood because it is contrary to our Path (Shariah). I prohibit whatever is in opposition to our Path, whether the contrary act be simaa', riqs (Spiritual dance and music), poetry, music, and Moullood practices.

(Mujaddid Alf-e-Thaani)

HAAZIR NAAZIR

Some again subscribe to the belief that Rasulullah (ﷺ) is *haazir* and *naazir*, i.e. he is omnipresent – he is here, there and everywhere at one and the same time. Even a simple village-dweller will say and understand that the attribute of omnipresence is exclusive with Allah Ta'ala. Indeed, the heart of Rasulullah (ﷺ) is inflicted with grief and sorrow by those who entertain this belief of *haazir-naazir*.

(Hadhrat Masihullah)



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